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AN
A T T E M P T
T O
R E S T O R E
T H E
S U P R E M E W O R S H I P
O F
G O D
The FATHER ALMIGHTY.

Ye worship ye know not what ;—But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in Truth : For the Father seeketh such to worship him.

JOHN IV. 22, 23.

We have Moses, the Prophets and Apostles, and the Words of Christ himself ; and if we will not hear them, we shall be more inexcuseable than the Jews.

NEWTON.

No Article of the Christian Faith, delivered in the Holy Scriptures, is disagreeable to right Reason.

Without the Liberty of human Actions, there can be no Religion.

CLARKE.

Faith must be founded upon Reason, or it must be fanatical Credulity. There is no Medium.

JORTIN.

Written for the Use of POOR CHRISTIANS.

By GEORGE WILLIAMS, a Livery Servant.

Printed for T. BECKET and P. A. DE HONT, in the Strand.
MDCCLXIV.

THE MISTRESS

BY GEORGE WILLIAMS, A LITERARY SOCIETY.

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ADVERTISEMENT.

To Unitarian Christians of all Denominations.

MY dear Brethren in Christ ! The Author of this little Tract begs leave just to put you in mind, that if ever a Reformation be accomplished, it must be begun by you. Superstition, Enthusiasm, and Irreligion, are spread far and wide ; but a true Christian Church, as settled by Christ and his Apostles, is rarely to be found. To restore the Worship of the One true God, and the pure Religion of our Lord and Master Jesus Christ, is a glorious Work, and, if properly conducted, will entitle the Undertakers of it to peculiar Honours from God and Man. Therefore let nothing discourage you ; the Times are favourable in several Respects : Let your Light shine before Men, and glorify your Father who is in Heaven ; and I pray God to be your Guide and Conductor.



Written for the Use of poor Christians.

By GEORGE WILLIAMS, A LITERARY SOCIETY.

Printed for T. Beckat, and R. D. Holt, in the Strand.
MDCCLXIX.

To all CHRISTIANS in General.

AS the Subject of this little Tract is a Point of the highest Importance possible, no less than to restore the Worship of the one True God of the Universe; it therefore bespeaks your most serious Consideration. If you profess any Religion, can it be *indifferent* to you, whether it be true, or false, whether it be of God or of Men; whether you worship the Father Almighty, or a God of human Invention? I have set before you the Words of God, and hope you will pay a proper Regard to them: and beg that you will lay aside your Prejudices, and let not Authority, Learning, or Numbers, hinder you from making a sincere Enquiry after the Truth, a Truth of infinite and eternal Moment to every individual Christian. If you believe the Bible to be a divine Revelation from God, let it be your Rule of Faith and Practice; and not neglect it, to follow the Inventions of *Fallible*, or wicked Men: For Kings have erred, Councils have erred, and Churches have erred, but the Word of God is infallibly true. Esteem the Bible your greatest Treasure upon Earth, and thank God for the Liberty we of this nation enjoy; two of the greatest Blessings God can bestow, while we live in this World.

If any Person shall think it worth while to write an answer to this little tract; I beg leave to put him in Mind, that unless he can produce Texts of Scripture more numerous and more plain in Defence of the Church Doctrine, (and I am certain he cannot produce one plain Text) there is no other possible way of confuting it.

The Method the Learned Athanasians have taken, is to pervert and darken the Holy Scriptures, and with Sophistry and Art to defend what cannot be defended: I appeal to their Writings for the Truth of this. But what is this but fighting against God, and throwing Dust in our Eyes, and sinking themselves below their Level to which they can never rise again?

Believe me, I have no other Motive than the Glory of God, the advancement of the True Christian Religion, and the Good of Mankind; and if any Expression should be thought Uncharitable, lay it to my Zeal for the Cause: For I can (I thank God) say from the Bottom of my Soul, that I am in Love and Charity with all Men.

It will be objected, why should we hearken to such an ill-literate Person when we have a Multitude of LEARNED Teachers? I have no Inclination to detract from the Characters of learned Men, many of whom have employed their Talents for the Advancement of true Religion. But let the Apostle Paul's Observation be duly considered, when the Gospel was first preached to the Jews and Heathens, 1 Cor. 1, ver. 26, 27.—ver. 29. Ye see your Calling Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble are called. But God hath chosen the foolish Things of the World to confound the Wise; and God hath chosen the weak Things of the World, to confound the Things which are mighty. —— That no Flesh should glory in his Presence,

AN
Baptized in the River Jordan by John the Baptist. The Jordan is a river in the Holy Land, flowing from the Sea of Galilee through the Jordan valley to the Dead Sea. It is about 250 miles long and is the boundary between the West Bank and the Gaza Strip. The river is mentioned in the New Testament as the place where Jesus was baptized by John the Baptist.

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16

A N

AN
ATTEMPT, &c.

THE Question is, whether God the *Father Almighty* be the One God of Christians, and to be worshipped through Jesus Christ our Saviour and Mediator; which Worship the Bible commands, and Reason confirms?

Or whether the three divine Persons, Father, Son, and Holy Ghost, are to be worshipped as the one supreme God, according to the Articles and Liturgy of the Church of England?

If men would lay aside their Prejudice, Custom and Bigotry, Reason and common Sense would determine the Truth of this Question in a Moment: But as this cannot be expected, let us try what the Word of God will do.

In order to prove that God, the Father Almighty, is the only true God, I will select a few plain Texts out of the New Testament.

Mat. 11, 25. * I thank thee, O Father, *Lord of Heaven and Earth.*

16, 16. *Christ the Son of the living God.*

Mark 12, 29. The first of all the Commandments is, Hear, O Israel, the Lord our God is *One Lord.*

12, 32. There is *One God*, and there is none other but *He.*

Luke 6, 12. Jesus continued all night in prayer to *God.*

9, 20. The *Christ of God.*

John 17, 3. That they might know *Thee the only true God*, and (*that they might know*) *Jesus Christ whom Thou hast sent.*

3, 16. God so loved the world, that *he* gave his only begotten *Son.*

* These are the Words of Christ himself; and one Word of his, has more Weight and Force with me, than all that has been, or can be said, by all the Athanasians upon the face of the Earth.

John 8, 42. I proceeded forth and came from God ; neither came I of myself, but *He* sent me, ver. 54. My Father, of whom ye say that he is your God.

14, 1, 2. Ye believe in God, believe also in me. In my Father's house, &c.

17, 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

20, 17. I ascend unto my Father and to your Father, and to my God, and your God.

* *Mat. 6, 9.* Our Father who art in heaven— for thine is the kingdom, the power and the glory for ever. Amen.

Luke 4, 8. Thou shalt worship the Lord thy God, and *Him* only shalt thou serve.

John 15, 16. That whatsoever ye shall ask of the Father in my name, he may give it you.

1 Cor. 8, 4—6. There is none other God, but *One*.—For though there be that are called Gods many and Lords many ; — to US there is but *One* God, (viz.) the Father, of whom are all things, and we in him ; and one Lord, Jesus Christ, by whom are all things, and we by him.

1 Cor. 3, 23. And ye are Christ's, and Christ is God's.

9, 3. The head of every man, is Christ ; and the head of the woman, is the man ; and the head of Christ, is God.

15, 24—28. When he shall have delivered up the kingdom to God, even the Father—then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all.

2 Cor. 11, 31. The God and Father of our Lord Jesus Christ, which is blessed for ever more.

1 Tim. 1, 17. The Only wise God.

2, 5. For there is *One* God ; and one Mediator between God and men, the man Christ Jesus.

James 2, 19. Thou believest that there is *One* God, (or that God is one) thou doest well.

1 John 4, 15. Whosoever shall confess that Jesus is the

* The Lord's Prayer only would determine the Point in Question, if men were not blinded with Prejudice, and Party-Systems.

Son of God, God dwelleth in him, and he in God.

1 Tim. i. 11. Now unto the King eternal, immortal, invisible; & the only wise God, be honour and glory for ever and ever. Amen.

Texts to prove that Christ is inferior to God.

Mat. 19, 17. There is none Good, but One, that is God. **27, 46.** My God, my God, why hast thou forsaken me?

28, 38. All power is given unto me in heaven and earth.

Mark 13, 32. But of that day and hour knoweth no man, no not the Angels which are in Heaven, ~~neither~~ the Son, but the Father.

Luke 10, 16. He that despiseth me, despiseth him that sent me.

John 6, 57. As the living Father hath sent me, and I live ~~on~~ by the Father: so, &c.

***10, 29.** My Father which gave them, (the sheep) is greater than All.

These

Strong Proofs of Scripture these! Christians ought to claim them as Demonstration; they are indisputable Facts.

Mat. v. 16. vi. 6. xviii. 19. xxvi. 63. **Mark x. 24.**
v. 7. xiv. 61. xvi. 19. **Luke i. 32.** iii. 53. viii. 28.
xxii. 69. **John i. 18,** 29. vi. 45, 46. xiii. 3. xxxi. 37.
xvi. 27, 28. **Acts ii. 32,** 33. 36. iii. 13, 15. iv. 34.
v. 31. viii. 55. x. 38. **Rom. i. 1,** 7. 16. ii. 16. v. 8.
viii. 11, 23. viii. 39. xv. 6. **Rom. xv. 30.** xvi. 27.
1 Cor. 3. 30, 42. **2 Cor. 4. 2,** 3. **Gal. i. 1,** 3, 4. **Ephes. i. 2,**
3, 17. **Ephes. iii. 9.** v. 20. **Pbil. i. 2.** iv. 19, 20. **Col. i. 3.**
iii. 17. **1 Thes. iii. 11.** v. 9. **2 Thes. i. 1,** 2. i. 8. ii. 16.
iii. 5. **1 Tim. i. 2.** iii. 5. vi. 15, 16. **2 Tim. i. 1,** 2.
Tit. i. 4. ii. 10. **1 Tim. 13.** iii. 4, 6. **Pbileton iii.** **Heb. i. 3,** 29.
Heb. i. 6, 9. **ix. 14,** 24. x. 7, 12. xii. 22, 23, 24. xiii. 20.
1 Pet. i. 3. v. 10. **2 Pet. i. 17.** **1 John. iv. 2,** 3. v. 9, 10.
v. 40, 9, 10, 11, 12. **2 John. iii. 9.** **Jude i. 4,** 20, 23.
Rev. i. 1, 2, 5, 6, 8. iii. 14, 14. iv. 8; 9, 10, 11. v. 9.
10. viii. 10, 17. x. 6. xi. 16, 17. xii. 3, 4. **Cor. i. 2,** 5.
Mat. vii. 25. x. 40. xi. 27. xii. 50. xvi. 27. xxi. 23.
xxvi. 29, 42, 53. **Mark i. 11,** ix. 37. **Luke xxii. 29.** **John vi. 37,** 38, 39, 49. viii. 16, 27. viii. 28, 29, 49, 50, 54. xii. 29.

These are plain Texts, not possible to be mistaken without Prejudice, supported by learned Sophistry; they are founded upon the express Authority of God, the solemn Determination of our blessed Lord and Saviour, and the Inspiration of the Holy Spirit.

In Opposition to these Texts, and to every Text in the Bible; in Opposition to God, to Christ, and to the Holy Spirit; and also in Opposition to Reason and common Sense, the learned Defenders of the Church Doctrine have advanced and maintained as follows:

1st. Article. There is but one living and true God. — And in Unity of this Godhead, there be Three Persons, of one Substance, Power and Eternity; the Father, the Son, and the Holy Ghost.

Preface on Trinity Sunday. O Lord, (Holy Father) Almighty, everlasting God: who art one God, one Lord: Not One only Person, but Three Persons in One Substance. For that which we believe of the Glory of the Father, the same we believe of the Son and of the Holy Ghost, without any Difference or Inequality.

Part of the Athanasian Creed. Whoever will be saved, before all Things it is necessary that we hold the Catholic Faith; which Faith, except every one do keep whole and undefiled, without Doubt he shall perish everlasting. — And the Catholic Faith is this; That we worship one God in Trinity, and Trinity in Unity. — But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty co-eternal, &c. — And yet they are not three Gods, but one God. — And in this Trinity none is afore, or after other; none is greater or less than another. — He therefore that will be saved, must thus

92, 93, 94, 95, 96, 97. xi. 41, 42. xii. 49, 50. xiii. 3.
 31; 32. xiv. 10, 16, 24. xiv. 31. xv. 9, 10, 15. xvii. 1,
 2, 4, 6, 7, 8, 9, 11, 12, 18, 21, 22, 23, 24, 25. xx. 21.
 22; iii. 22, 24, 34, 35. Rom. i. 3, 4. viii. 32, 34. x. 9.
 xv. 6. 1 Cor. xv. 15. 2 Cor. xiii. 4. Gal. iv. 4, 14. Ephes. v. 2. Phili. ii. 5, 11. Col. i. 3, 13, 15, 19, 20. Heb. i. 3, &c. v. 5, 7, 8, 9, 10. vii. 25, 26. viii. 1, 2. ix. 12,
 13, 22. x. 7, 12, 2, 23, 24. 1 Pet. i. 21. ii. 5. iii. 22.
 x. Pet. i. 47. Jude iv. Rev. ii. 26, 27. iii. 21. xix. 9, 15.

thus think of the Trinity. — This is the Catholic Faith ; which except a Man believe faithfully, he cannot be saved.

Book of Common Prayer.

N. B. The Catholic Faith it may be ; but the Christian Faith it certainly is not, if the Bible is true.

The following Passages are taken from the Writings of some eminent Defenders of the Athanasian Doctrine :

“ The Word and the Spirit are God. — The Word Person, when applied to the Son and Holy Ghost, does not signify a distinct intelligent Agent from the Father. — The Scriptures do teach, that the *Word*, or divine Nature of our Lord Jesus Christ, is the *very God*. — The Holy Ghost is one and the same Being with the self-existent God, or is the *very God*. — Christ had an human Soul before his appearance in the Flesh.

[*N. B.* Christ had no human Soul, even in the Flesh ; his Divinity supplying the Place of it.]

A Trinity of Somewhats, which together constitute the whole Divine Nature or Essence ; each of which Somewhats is really distinct, — and yet each of them is ‘The One self-existent being.’ — *Dr. BANNET.*

Of him as HE is Father ; through him as HE is Son ; to him as HE is the Holy Ghost. — *KNIGHT.*

Demonstrate then that there can be but One all-perfect Being. — *Dr. BROWN.*

* Note — The following Passages plainly shew the Inconsistency of our Church Worship ; and in what Manner she contradicts herself :

Col. 18 after Trinity. To follow Thee the Only God, through Jesus Christ our Lord.

Nicene Creed. I believe in one God, the Father Almighty.

Te Deum. We praise thee, O God, — the Father everlasting : To thee all Angels — cry, Holy — Lord God of Sabaoth.

Apostles Creed. I believe in God the Father Almighty.

Athanasian Creed. He sitteth on the right hand of the Father, God Almighty.

General Absolution. Almighty God, the Father of our Lord Jesus Christ.

Book of Common Prayer.

Christ is the one Supreme God *, Supreme in the strict Sense ; God in the same Sense, and in as high a Sense, as the Father himself.

Why not Two Persons infinitely perfect in ALL other other Respects, as well as, &c.

One God IN Three Persons, Three Persons, every one Truly God, and all but one God. —

— No one Person is one God, exclusively of the other two Persons. — One God † means no body knows what.

To pray to Christ to pray for Us, is near akin to the Romish Doctrine of praying to Saints and Angels.

Dr. WATERLAND.

That this (worshipping the Father as the one Supreme God, and the Son as Mediator only) is the reviving the Doctrine of Dæmons. — MAYO.

When the Word God is used singly and alone, it then denotes the whole Trinity, Father, Son, and Holy Ghost †. — Dr. M'DONNEL.

To these few, ten Thousand more might be added in Defence of the Athanasian, or Church Doctrine, and all equally false. — Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. *Rev. xviii. 4.*

My dear Christians ! I have set before you the Word of God, the Words of Christ and his Apostles, on one Side ; and the Words of our Church, of Athanasius, and his Disciples, on the other Side : you cannot but see that they are directly opposite and contrary. Truth can be but on one Side ; therefore which Side will you chuse ? If the

Lord

* Two supreme Gods is a Contradiction in Terms.

† Future Ages will be astonished that there was a Time in the Christian World, when Men of Sense and Learning could not agree among themselves, what they meant by One God ; just as if a long Controversy was continuall for several Ages about the true Idea of one Man, or one Angel.

† It would exceed the Bounds of this small tract, to set before you the many Passages wherein the learned Defenders of this Doctrine have contradicted and confuted themselves : Therefore one Instance must suffice. They are the Words of Dr. M'Donnel, the last Defender of this Doctrine, I hope, *viz.* *The Father is peculiarly called God, as well upon the Account of his being the Father of our Lord Jesus Christ, as upon his being the SOURCE, or Fountain, from whence the Divinity of the other Two Persons eternally flows.*

Lord be God, serve him ; if the Church, or Athanasius, serve them. I insist that you give your Vote according to Evidence. I insist upon it for your Sakes, and therefore I charge it upon your Souls, as you hope to obtain Mercy from God the Father through the Merits of Jesus Christ our Lord, and by the Sanctification of the Holy Ghost, that you declare which Side you will adhere to.

In order to spur you on, I shall set before you some of the Evils of the Athanasian Creed and Doctrine, *viz.*

1st. It destroys the Unity of God, which is the first Principle of all Religion, Natural and Revealed ; — and it also destroys the Trinity, by making the Three Divine Persons one individual Being.

2d. It makes our Lord and Saviour Jesus Christ a mere Man, and destroys the Mediator and the Sanctifier.

3d. * It sets up the Worship of a God that has no Existence ; and therefore is Idolatry ; a direct Breach of the first Commandment.

4th. It is a Breach of the two great Commandments, the Love of God and of our Neighbour.

5th. It is unchristian and uncharitable, in damning all Mankind ; for who can keep it whole and undefiled that cannot understand it ?

6th. It is a Contradiction to Scripture, Reason, and common Sense, and also to itself.

The Athanasian Creed is said to be proved by sufficient Warrant from Scripture ; but the Church has not told us where.—It affirms, That if you will be saved, you must believe it all, or be damned eternally. The Scripture on the contrary declares ; This is the Word of Faith which we preach, that if thou shalt confess with thy Mouth the Lord Jesus, and shall believe in thy Heart that God hath raised him from the dead, thou shalt be saved. *Romans x. 9.* See also *John i. 4, 15.* and *v. 1,* &c. This Creed affirms, that Father, Son, and Holy Ghost are three equal Gods, and

C 2 altogether

* Ask a Church of England Man what he worships, he will readily answer, God.—Bid him read the Articles of his Church, *Athanasian Creed,* &c. and then ask him again, he will answer—I cannot tell ; I worship as the Church does, and she must be right. This I know to be fact ; and is it not a Shame, and does it not call aloud for Redress ?

altogether make the One Supreme God. The Scripture every where declares that the FATHER only is the Supreme God, the Son an inferior God, and the Holy Ghost no God at all.

The Holy Scriptures plainly declare in above forty places, that God sent his Son ; but according to this Doctrine it runs thus ; Father, Son and Holy Ghost sent the Son.—Our Saviour says, my Father is greater than I ; and of myself I can do nothing, &c. The Athanasians say, they are both equally supreme, &c.—that is, they give Christ the Lye.—Again, the Defenders of this Doctrine declare, that our Saviour suffered in his Body only ; but this is false ; and also greatly degrades and undervalues the Sufferings and Propitiation of our Blessed Saviour : For his Divinity being united to his Body, (like as our Souls are joined to our Bodies) must suffer with it. St. Peter tells us, that *Christ has suffered for us in the Flesh.*—*Put to death in the Flesh.* 1 Peter iv. 1.—iii. 18.—And St. John, *Because thou wast slain, and hast redeemed us to God by thy Blood.*—Rev. v. 9.

This Athanasian Heresy, this abominable Relick of Popery, was broached by Athanasius, about fourteen Hundred Years ago, at the Time when the Church began to turn Idolatrous in worshipping Saints, &c. and the Creed built upon it, is stuffed with *Damnation, Blasphemy, Contradiction, and Absurdity.* — It certainly has a natural Tendency to destroy the true Spirit of Christianity, for People to meet together in Church, and in a solemn Manner pronounce a Sentence of Damnation upon one another for speculative opinions without an express Warrant from the Word of God. It is really a shameful Thing that the Governors of this Protestant Church have not long ago banished this Anti-Christian Creed from the public Service : But as they have neglected their Christian Duty in this Respect, it is to be hoped that the disinterested LAITY will treat such a monstrous Idol with that contempt and indignation it justly deserves ; by which means it will, Dagon like, tumble before the Word of God.

I think that the Father, Son, and Holy-Ghost, have always been allowed to be three Persons ; Dr. Bennet calls them a *Trinity of Somewhats*, by which it is plain that he knew neither Father, Son, nor Holy-Ghost. Now is it not very hard, that any Man should be eternally damned for affirming that two and one make three ? — — If Athanasius, or his perpetual Defender, Dr. Waterland, had took it into their Heads that two and two made five, and called it a *Mystery*, with a “ *Damn you all eternally, if you do not believe* ”

" believe it," it had been Orthodoxy ; and who could presume to deny a Doctrine supported by their Authority ? It is plain both are equally absurd ; from whence it evidently appears, that learned Men are capable of maintaining the grossest Contradictions, under the specious Pretence of a sacred Mystery.

Consider, would you give up Christ, your Lord and Master, your Saviour, Mediator, &c. a Person of such high Dignity, next to God Almighty ; would you, I say, give up Christ for Athanasius, who was not only a fallible, but a turbulent and seditious Mortal. — Was Athanasius crucified for you ? or were you baptized into the Name of Athanasius that you follow his Doctrine, and despise and reject that of Christ ?

The Learned have defended this Church Doctrine of three Persons and one God, with all their Art and Sophistry for above fourteen hundred Years, in opposition to the Bible from one End to the other, without one Text to support it. This is the Mystery of Iniquity, it is Anti-Christ with ten thousand Witnesses. You have the Bible, and it is almost impossible for your Teachers to deceive you, if you did not deceive yourselves : But when Men are disposed to deceive themselves, there is no Advice upon Earth that can hinder them ; it is as easy as to sleep, when we are inclined to it. — — — In wordly Affairs, I am sure you would not suffer yourselves to be so imposed upon.

I have considered this Church Doctrine for above twenty Years, as well as I am able ; I have read the most distinguished Defenders of it : Believe me, they have not one Text of Scripture ; not an Argument but has been overthrown ; not an Objection but has been answered over and over again. Their Cause is gone for ever.

The Divine Trinity according to Christ.

Mat. 12, 28. I cast out Devils by the Spirit of God.

*28. 18, 19. All Power is given unto me in Heaven and Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father *, and of the Son, and of the Holy-Ghost.*

John

* In the name of the Father, as Creator and Lord of all things : In the name of the Son as Redeemer and Mediator : And in the name of the Holy-Ghost as the Sanctifier of all hearts.

John 14. 16, 17. And I will pray the Father, and he shall give you — the Spirit of Truth.

Doctrine of the Trinity according to St. Paul. +

1 Cor. 12. 4, 5, 6. There are diversities of Gifts but the same Spirit — And there are differences of Administrations, but the same Lord. And there are diversities of Operations, but it is the same God, which worketh all in all.

Ephes. 1. 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation.

4. 4, 5, 6. There is — one Spirit, — one Lord, one God, and Father of all, who is above All.

— According to St. John.

1 John 4. 2, 3. Hereby know ye the Spirit of God: every Spirit, that confesseth that Jesus Christ is come in the Flesh, is of God.

4. 13, 14. Because he hath given us of his Spirit: — and we have seen and do testify, that the Father sent the Son to be the Saviour of the World.

5. 5, 6. He that believeth that Jesus is the Son of God: — And it is the Spirit [†] that beareth Witness, because the Spirit is truth.

N. B. Let the Church speak her Doctrine in plain Words of Scripture, if she can.

Thus I have plainly set before you the Scripture Doctrine of the ever-blessed Trinity, as expressly delivered by Christ and

[†] Hear the same St. Paul, *Gal. i. 8, 9. But though we, or an Angel from Heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed, &c.*

Note, These Texts with those above, are the whole Scripture Doctrine of the Trinity.

1 Mat. iii. 16, 17. Luke i. 35. John xv. 26. Acts ii. 23. vii. 55. x. 38. Rom. i. 1, 3, 4. v. 5, 6. viii. 9, xi. xv. 15, 16. xviii. 19, 30. 1 Cor. vi. 11. xii. 3, 2 Cor. i. 21, 22. iii. 3. xiii. 14. Gal. iv. 6. Ephes. ii. 18. xxi. 22. 2 Tim. iii. 13, 14. 2 Tim. i. 7, 8. Tit. iii. 4, 5, 6. Heb. ii. 3, 4. ix. 14. 1 Pet. i. 2. iii. 18. iv. 14. Jude xx. 21. Rev. i. 4, 5, 9, 10.

and his Apostles. You may easily compare it with the Athanasian scheme, established by Church Authority. Upon the Comparison, you readily perceive a clear, rational, and consistent Sense on one Side, and gross Absurdities and Contradictions on the other. It must be left to your determination, whether you will adhere to Scripture and Reason; or whether you will suffer yourselves to be imposed upon by Sounds without Meaning, by Doctrines first broached by fallible and contentious Mortals, and still supported by human Authority?

If we attentively consider the prophetic Parts of the New Testament, we shall find that an Apostacy, or falling off from the Faith once delivered to the Saints, was foretold by the sacred Writers; and therefore the Corruptions introduced into the Christian Church, are so far from being an Argument against the Truth of Christianity, that they strongly confirm it. See 1 Tim. 4. 1, — 2. Thes. 2. 9, 10, 11, 12. — 2 Pet. 2. 1. and at large in the Book of Revelation.

Because I would not hide any Thing from you, I will set before you the Texts that seem to differ from the Doctrine I contend for, viz. 1 John 5. 7. *For there are Three that bear record* in Heaven; the Father, the Word, and the Holy Ghost: and these Three are One.* Not one and the same Person or Being; but one and the same Testimony, — Observe first, That this Text is not to be found in any Greek Copy before the Art of Printing: 2ly, The learned Governors of our Church have been called upon to prove it to be St. John's, but have not been able. 3ly, Some learned Persons, who professed the Belief of the Athanasian Doctrine, have been obliged by the Force of Evidence to give it up as spurious, viz. Mr. La Croze of Berlin, Dr. Wall, Father Simon, and Dr. Randolph. And lastly, the Sense of St John is better without it: If the Words *And — in Earth*, in the next Verse be left out, for they are not found in the Greek.

Phil. 2. 6. *Who being in the form of God, thought it not Robbery to be Equal + with God.* — If these Words were true, they

* Record, or Witness in Heaven can be of no Use to us upon Earth. — And the making the Three Witnesses One Witness, knocks the whole on the Head.

† It is very Surprizing the Learned shou'd insist upon the present Reading, because two supreme Gods is impossible; it is a contradiction.

they would prove that there are two equal Gods. — But the Words should be rendered thus: Who being in the form of God, yet did not covet to be honoured as a God †. — Read the 11th Verse of this Chapter, and then tell me. Can the Supreme God, or a God equal to him, be raised to higher Dignity?

John 5. 23. That all men should honour the Son, even as they honour the Father. Not with equal Honour, Christ himself honouring the Father, as greater than himself. But the Reason is given in the same Verse: He that honoureth not the Son, honoureth not the Father which hath sent him.

John 10. 30. I and my Father are One. Not one Person or Being; but one in consent, in Will, and Agreement, as God and Christ and his Apostles were one. See John Chap. 17. 11, 21, 22. — Hear what the same St. John says: Who is a Liar, but he that denieth that Jesus is the Christ? he is Anti-Christ, that denieth the Father and the Son. John 2, 22.

I know but of one Text in the Old Testament, that is like to mislead you, and that is, *Isaiah 9. 6. The mighty God, the everlasting Father.* — It should have been translated, A mighty God, the Father of the Age to come, that is, the Gospel Age. It is but reading the Beginning of the Verse, and we find the Supremacy of the Father and Inferiority of the Son expressed in the strongest Terms; *Unto us a Child is born, unto us a Son is given.* — Remarkable it is, that Christ's coming into the World is so constantly represented in the Old and New Testament by the Word given, in order to set forth the Supreme Authority of Almighty God who gave or sent his Son.

I Challenge all the Athanasians upon the Face of the Earth, learned and unlearned, to produce one plain Text of Scripture to prove that the Father, Son, and Holy-Ghost are the one God, or to be worshiped as the one God of Christians. But the learned & defenders of this Doctrine do not pretend to say it is found in the Bible: only that such and such Premises drawn from Titles and Attributes, infer the Doctrine they contend for, *viz.* three Persons being one God, which is fairly owned to be consequential only. But a Doctrine of such an important Nature cannot possibly be judged

† Sherlock, late Bishop of London, takes the Sense to be — *was not fond, or tenacious of, did not greedily retain, but despised himself.* — His Lordship was an Athanasian.

§ Smalridge, Waterland, &c.

judged by any unprejudiced Christians to depend upon consequential Deductions, which in numberless Cases are very fallacious, but must have been delivered in the plainest Terms, and frequently inculcated, as we find it actually done by Christ and his Apostles, with respect to the fundamental Conditions of the Gospel Covenant. They are indeed so clearly and frequently set forth, that it is almost impossible for sincere Persons to make a dangerous Mistake.

— They being determined to defend this absurd Doctrine at any rate, are driven to maintain, that the Word, God, taken absolutely, signifies Father, Son, and Holy-Ghost; and that God when he is called the Father, or our Father, strictly means Father, Son, and Holy-Ghost; so that, when we use the Lord's Prayer, we must, according to this Sense, interpret our Father, as signifying Father, Son, and Holy-Ghost. Nothing can be more false, or more gross Perversion of Scripture than this Interpretation, it being evident even to Demonstration, that the Word, God, in Scripture *always* denotes One Person, and when absolutely taken, it always signifies the Father; and to interpret the Father, or our Father, as Father, Son, and Holy Ghost, only proves the terrible Distress of learned Men to support their baffled Cause, in Opposition to the clearest Dictates of Reason and common Sense, and to the plainest Declarations of the Word of God. It is high time that the unlearned Christians should be called upon to give their Judgment in this important Cause, that the Pride of learned Sophistry may be confounded by the bright Evidence of Scripture; which Persons unacquainted with the subtle inventions of learned Men, will readily receive, when it is fairly laid before them in its original Purity, and native Simplicity.

Christians justly blame the Jews for denying Jesus to be the Christ, or Messiah; But that part of the Christian World which seems determined to support the Athanasian Doctrine and Worship, little consider that this has proved one great impediment to the conversion of the Jews; it being not consistent with their belief of the Old Testament to acknowledge two Persons as equally supreme with the one God, so powerfully and plainly inculcated by Moses and the Prophets. If the New Testament contained any such Doctrine, it would be an unanswerable Argument that it never came from that God, who has in the most solemn manner revealed himself not only to be one Being, but one Person. The first and great Commandment, Thou shalt have no

other Gods but *Me*, is absolutely incapable of any other Sense. It is really Matter of serious Lamentation, that Christianity should suffer under the Imputation of teaching a Doctrine which has no Foundation in the New Testament, and which has done infinite Mischief, by putting an effectual Stop to the Conversion of the Jewish People to the Christian Faith.

Again, the Church of England very justly blames the Church of Rome, for her monstrous Doctrines and Superstitions; and yet she herself holds some almost as bad. To mention a few: The Athanasian Creed very much resembles the violent Spirit of Antichrist and Popery, in order to support gross Nonsense and palpable Contradictions. Again, in the Visitation of the sick in our Common Prayer Book, the Priest says, *I absolve thee from all thy Sins.* Was there ever any thing more Popish? Again; Article the ninth, *Every Person born into this World deserveth God's Wrath and Damnation.* If any thing in this World is innocent, it is the Child that is just born: I am sure that our blessed Saviour thought so. Again; *Works done before the Grace of Christ, &c. We doubt not but they have the Nature of sin:* that is, the good Works of Papans are undoubtedly sinful. What Virtue can possibly be hateful to God? Again, Article 17th; That God has predestinated the Happiness of a particular Number of Persons, called the Elect, before the foundation of the World. This Article contains a Doctrine, if pursued through all the Consequences naturally arising from it, destructive of God's righteous Government of the Moral World, and renders a Judgment to come absolutely unjust.—Let us pray to God to remove these stumbling blocks, lest they turn into Mill-stones.

Jeremiah v. 31. The Prophets prophesy falsely, and the Priests bear rule by their Means, and the People love to have it so: and what will ye do in the end thereof?

The Beginning of a Reformation was a glorious Thing; but in the Name of God, why was it not compleated? What matters it in point of *Truth* to have rejected the unintelligible *Doctrines* of Rome, if Men still continue fond of unintelligible *Notions*? What matters it in point of *Virtue* and *real Goodness*, to have departed from the *superstitious Practices* of Rome, if Men will still be fond of *superstitious Practices*? What matters it in point of *Religion*, to detest

* Articles of Religion these may be: but of the *Christian Religion* they cannot be.

the *Violences and Persecutions of Rome*, if Men will still continue Lovers of Violence and Contention?

But may we not ask, why is not the *Reformation* completed? Do we want Materials? No: Do we want Liberty? No: Do we want the Royal Consent? I will venture to say, no: For we have a religious King, whose family were all Lovers of Liberty; and certain it is, that the late King and Queen worshipped the Father Almighty, according to Scripture.—When an Act of Parliament is made, and it happens that there is a Clause defective, it is set right the next session: But in a Matter of eternal moment, we go on in Error and Darkness, Darkness that may be felt; yet having the Light of the Gospel shining in our Eyes.

As the *Unity of God* is a Point of the utmost Importance, I must beg you to consider a few more Texts of *Holy Scripture*.

I am *He*, and there is no God with Me: I kill and I make alive.—Who is a consuming Fire, even a jealous God.—For what God is there in Heaven or in Earth, that can do according to thy Works, and according to thy Might?—Hear, O Israel; the Lord our God is One Lord.—I, even I, am *He*; and there is no God with me.—Thou shalt have no other Gods before me.

The Words of Moses.

Thou art the Lord God, even *Thou only*. 2 Kings xix. 19. Thou, even Thou, art Lord alone. *Nehem.* ix. 6.—Thou art Great,—Thou art God alone.—O Lord God of Hosts, who is a strong God like unto thee.—Who is a great God, and a King above all Gods. *David.*—I am the Lord, the First and the Last, I am *HE*.—To whom will you liken Me, and make Me equal, and compare Me.—I am God, and there is none else. *Isa.* The only True and Living God, the everlasting King, at whose Wrath the Earth doth tremble, &c. *Jeremiah.* *Jesus* answered, if I honour myself, my Honour is nothing: it is my Father that honoureth me, of whom ye say that *HE* is your God. —There is one Spirit, one Lord, one God and Father of all, who is above ALL.—Whatsoever ye do in Word or Deed, do all in the Name of the Lord *Jesus*, giving Thanks to God the Father by him.—The Father of our Lord *Jesus Christ*, of whom the whole Family in Heaven and in Earth is named. To God only wise, be Glory through *Jesus Christ*.—The four and twenty Elders fall down before him that sat upon the Throne, and worship him that liveth for ever and ever, saying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all Things, and for thy pleasure they are and were created.—Blessing, Honour,

Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Amen.

You see, I can express the Doctrine I would have you believe in plain Words of Holy Scripture, in the Words of Moses and the Prophets, in the Words of Christ and his Apostles. But I defy all the learned Supporters of the Church Doctrine to bring any Scripture at all for theirs. They have a better Support, and I am willing they should have it, for I envy them not. They have Church Power, and Authority, Creeds, and Councils, and Convocations, Popery, Bigotry, and Superstition: And deeply concerned I am that you have so few Opportunities of being instructed in the grand and fundamental Point of all Religion, the Unity of God, and the right Worship we are commanded to pay him by the express Determinations of Christ and his Apostles. The Misfortune is, you have been always too apt to take every thing for granted that is established by public Authority, and even to be zealous for human Inventions, when enforced by learned Men. But it is your Right and Duty to reject the greatest Authority upon Earth, when it stands in Competition with the Will of the Almighty, as revealed in his holy Word. —— He that hath Ears to hear, let him hear

* The Consideration of his Eternity and Infinity, his Knowledge and his Wisdom, necessarily commands our highest Admiration. The Sense of his Omnipresence forces a perpetual awful Regard towards him. His Supreme Authority, as being the Creator, Preserver, and absolute Governor of all Things, obliges us to pay him all possible Honour and Veneration, Adoration and Worship; and his Unity requires that it be paid to Him alone. His Power and Justice, demand our Fear. His Mercy and Pity, encourage our Hope. His Goodness necessarily excites our Love. His Veracity and unchangeableness secure our Trust in him. The Sense of our having received our Being and all our Powers from him, makes it infinitely reasonable that we should employ our whole Beings and all our faculties in his Service. The Consciousness of our continual

dependent, Eternal, Omnipresent, Unchangeable, Incorruptible, without Body, Parts, or Passions; of infinite Power, Knowledge, and Wisdom; of perfect Liberty and Freedom of Will; of infinite Goodness, Justice, and Truth; The God of Gods, and Lord of Lords, a great God, Mighty, and Terrible; that frustrateth the tokens of Liars, and maketh Diviners mad: The high and lofty One, inhabiting Eternity, whose Name is Holy; Who is the King Eternal, immortal, invisible, the only wise God; whose glorious Name is exalted above all Blessing and Praise: The Maker and Lord of all Things, himself derived from none, made of none, begotten of none, proceeding from none: By whom all Creatures material and immaterial, visible and invisible, animate and inanimate, rational and irrational, mortal and immortal, in Heaven and in Earth were made, by whom the Land and Waters, the Air and Sun and Stars, the Heaven and the Heaven of Heavens, and all Things that are therein; Plants, and Beasts, and Men, Angels and Arch-Angels; were created out of nothing: From whom the Spirit of Truth, the Comforter and Sanctifier of all holy Men, proceedeth or is sent forth: Of whom lastly the Son himself, the Saviour and Redeemer of the World, in an ineffable manner, before all Ages was begotten. This is the supreme Father and Lord of all, who dwelleth in Light inaccessible; whose Majesty no Thought can comprehend; whose Glory no Eye can behold: whose Power no strength can resist; from whose Presence no swiftness can flee; whose Knowledge no Secrecy can conceal itself from; whose Justice no Art can evade; whose Goodness no creature but partakes of. This is the God of the Universe, whom even the Heathen World has always acknowledged. This is the God of Abraham, Isaac, and Jacob; the God who brought the Children of Israel out of the Land of Egypt; the God and Father

annual *Dependence* upon him, both for our Preservation and the Supply of every thing we want, obliges us to constant *Prayer*, &c.

Christians have most shamefully departed from the Worship of this infinite Being, the Supreme God and Father of the Universe, to worship they know not what; which is certainly Idolatry; and the Defenders of Church Worship have employed all their Art and Learning to eclipse the Glory of the One God and Father of All, by putting two Persons, confessedly Subordinate, upon an Equality with him in solemn Acts of Adoration. —— This must end in Shame and Confusion of Face. —— For what, sauer a Man soweth, that shall he also reap.

Father of our Lord Jesus Christ; of whom, and through whom, and to whom are all things; to whom be Glory and Dominion for ever.

To this God and Father of all, is to be directed that absolute and supreme Worship, by which he is acknowledged to be alone, the Maker and Judge of all; by whose incomprehensible Power the World was created; by whose unerring Providence the Universe is governed; by whose supreme Authority our Lord was sent forth to redeem us; by whose good Pleasure the holy Spirit is given to sanctify us; to whose Glory every tongue now confesses that Jesus is the Lord: — To him we are to pray for the Remission of our Sins; and that our Repentance may be accepted, through the powerful Intercession of Christ, our great High-Priest: and that our Hearts may be renewed by the Inspiration of his Holy Spirit: And to *Him* we are to give continual Thanks for his *Original* and undeserved Goodness in sending his Son at first to be the Saviour of the World, and to be unto us a Propitiation through Faith in his Blood; and for the continuation of that Goodness, in affording us the perpetual Assistance of the Holy-Ghost. Now to the King Eternal, Immortal, Invisible, the only Wise God, be Glory through Jesus Christ, for ever. Amen.

Of the SON.

With the First and Supreme Cause or Father of all Things, there has existed from the Beginning, a Second divine Person, who is his *Word* or *Son*. This Divine Person, who after and by his Incarnation became our Lord and Saviour Jesus Christ, had a Being in the Bosom of his Father, and was Partaker of his Father's Glory. *In the Beginning was the Word; and the Word was with God, i. e. was with the Father; and the Word was God, that is, was Partaker of his Father's Glory, of his Divine Power and Authority in Creating and Governing the World.* The same Scriptures declare, that he, by the Appointment of the Father, is our Saviour, Mediator, Intercessor and Judge; that having been in the Form of God, he emptied himself of that Glory, and willingly took upon him the Form of a Servant; and died to make our Repentance available; and now sits at the right Hand of God, to intercede for us; and governs the whole Church, according to the Will of his Father; and searches and tries the Hearts of Men at present, and will finally judge them according to their Works. — That we offer-up all our Prayers in his Name; (whatsoever, says he, ye shall ask the Father

Father in my name, he will give it you, John xv. 16.) that we rely upon his Merits; depend upon his Intercession, obey him as our Lord; love him as our Saviour, fear him as our Judge.—Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing: and every Creature—heard I saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth on the Throne, and to the Lamb for ever and ever. Unto him that loved us, and washed us from our sins in his own blood, and has made us Kings and Priests unto God and his Father, to him be Glory and Dominion for evermore.

Of the HOLY SPIRIT.

Concerning the Holy Ghost the Scripture declares, that he is a divine Person, proceeding, or being sent forth from the Father; and in other Places he is called the Spirit of the Son, and said to be sent forth from him. Into the Manner of his Derivation, we ought not to presume to enquire, but to be content with what the Scripture reveals to us, of his being in a singular Manner, in a Manner which we cannot presume to understand or explain, the Spirit of God; that we acknowledge him to be the divine Inspirer of the Prophets, both of the Old and New Testament; and the immediate Worker of all those signs and Wonders in Proof of the Christian Dispensation; that he is also the Sanctifier of all Hearts, and the immediate Distributer of all the Gifts of God, for the Edification of his Church; that therefore we receive and believe his Testimony, as delivered in the inspired Writings; obey his good Motions; be solicitous to obtain his Gifts and Graces; and infinitely careful not to grieve and quench and drive him from us, lest we be found to do despite unto the Spirit of Grace, which is in Scripture represented as a more unpardonable Fault than offending against the Person of our Saviour himself.

Clark's Sermon, V. 6th.

N. B. The Text the Learned bring to prove the Holy Spirit God, is Acts v. 3, 4.—If you compare it with Verse 9th of Chap. 23, a Spirit or an Angel may be proved God: The Argument is exactly alike. But whether the Holy Ghost be a God or not, it no Way alters the Worship I contend for; which is the Point in question.

Readers,

Readers ! I hope by this time you have impartially considered the Point in question ; and if you have found the Doctrine I have endeavoured to support, to be but true, embrace it ; and let the World see that you worship the only true God, and glorify your Father who is in Heaven. But if you will still continue to worship Three Persons and one God, I must ask you this one plain Question : What will you do for a *Mediator* and a *Sanctifier* ? for they can be no Part of the Deity ; as is very evident to your common Sense.

My dear Christians ! Faith without Works is dead. — Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven : but he that doth the *Will of my Father*, who is in Heaven. — Give me Leave to advise you to attend the public Worship of Almighty God, according to our Lord's direction. Whatsoever ye shall ask the Father in my Name, he may give it you. — For infinite disobedience against the *True God*, is like serving a *false one* ; and obeying God partially, or serving him only after our own way, or humour, is the same thing as not serving him at all.

Therefore be sure to omit the Athanasian Creed ; have nothing to do with that damning Heresy. Omit also two expressions in the Nicene Creed, viz. *Being of one Substance with the Father* ; and, — *Who with the Father and the Son together is worshipped and glorified* : but I rather think, you had better omit the whole Creed ; for one good Creed is sufficient, and I think the Apostles Creed a very good one ; if the Words, *He descended into Hell*, were left out, it would be better. — You should also omit the third and fourth Petitions of the Litany ; the first is addressed to the Father Almighty, and the second to our Saviour as Mediator, both very right : But the third, to the Holy Ghost, is wrong, because the Holy Ghost is no where in Scripture called either God or Lord, nor so much as one Prayer is put up to him. The fourth is put up to the Three Persons and one God, like the Athanasian Creed ; and therefore false : there is no such Being as a Trinity of Gods in one. You should also be careful to omit the Doxology* ; be-

* N. B. The present (Church) Doxology is that of Pope Damasus, about 400 Years after Christ. If you have greater Regard for Christ than the Pope, it would be better to use a Scripture Doxology. — See Rev. v. 13. vii. 10. Rom. xvi. 25. 1 Pet. iv. 11. Jude xxiv. 25. 1 Tim. i. 17. Phil. iv. 20.

cause in the beginning it was not so, and therefore false.— All the prayers and collects, which end thus, *Who liveth and reigneth with thee and the Holy-Ghost ever one God, World without End,* be sure you never repeat, nor say Amen to it, because that is giving your consent to a lye.

You would do right to frequent the Lord's Supper; the Feast of Love and Charity, and the very badge of a Christian: The generality of Christians shamefully neglect it. * Christ still calls us to become his disciples, and that we acknowledge him for our Lord and Master. Why will we deprive ourselves of the greatest Benefits? And let not the Notion of unworthy Receiving fright you; for not receiving at all is as great a Crime as unworthy Receiving. Do you think yourselves unfit to receive the Lord's Supper here on Earth and can you think yourselves worthy to partake of the Supper of the Lamb in Heaven?—I think you cannot. With regard to receiving, I will give you one plain Rule, whereby you may judge yourselves. If after receiving you become better Christians, you may be assured that you received worthily.

Love God above all Things, more than the Miser loves his Gold, and endeavour to live in universal Obedience to all his Commandments: And acknowledge him to be what he IS, for that is the greatest Offering you can make him. Do all the Good you can, and practice the new Commandment our blessed Saviour has left us, for without love we cannot be Christians †. It behoves those who repeat and defend the Athanasian Creed, to consider seriously what they are doing, the Language of it is **Damn you all eternally.** But you cannot be Christians, if you really mean what you say; and if you do not, why do you say it? — Hear the Words of our blessed Lord, who was all Meekness and Love: Come unto me and I will refresh you. — Learn of me, for I am meek and lowly in Heart. — He that keepeth my Commandments, he it is that loveth me, and I and my Father will love him, and will come unto him and make our abode with him. — Blessed are the Meek, blessed are the Merciful, blessed are they which are persecuted, (not they which persecute) Love one another, as I have loved you: Love even your Enemies, &c. This was his constant Speech and Doctrine. — He has commanded us to call no Man our Father upon Earth; for one is your Father which is in Heaven: Neither be ye called Masters; for one is your Master,

* Be sure to remember him as being what he IS, that is, Messiah the Christ.

† He that loves not his Brother, knows not God, for God is Love.

Master, even Christ. — But we call our Rulers, Fathers, and Athanasius our Master ; denying the God that made us, and the Lord that bought us. — How true are our Lord's Words even at this Day : *Ye know neither me, nor my Father!* —

If you meet with a difficult Text of Scripture, have nothing to do with it ; there are plain ones enough to teach you your Duty, and to guide you to Life Eternal. — The picking out scraps of Scripture to found a Doctrine upon, is a very dangerous Error : And the Athanasian Doctrine is a Demonstration of the Truth of this Remark ; for its Defenders pick-out a few Texts, and those they are determined shall overthrow Thousands of plain ones that are directly against them. But this is throwing Dust in our Eyes that we may not see the Truth. But, as I said before, they could not deceive us, if we did not deceive ourselves ; God has put it in our Power to confute them ; he has given us the Bible, by which we may be wiser than our Teachers.

— Pay a due Regard to your Pastors, and follow them, as far as they follow Christ, and no further. — Avoid following those, whose principal Tenets are : *That Man is by Nature half Devil, half Beast* : and that *Reason is of the Devil, &c.* — They have made God a Liar ; for he has said that all he made was very Good ; that is, perfect in its kind. Their Glory is to get the Fame of mending us : — There is one and one only certain Mark or Sign of having the *Spirit of God*, and that is, being a good Christian. — Thou shalt not follow a Multitude to do Evil, neither be partaker of other Mens sins, keep thyself pure.

God Almighty has put it in our Power to be as happy as we will ; without Limit and without End ; not only happy ten thousand Years hence, but happy Eternally. Let us, therefore, go on to perfection ; God has given us all the Assistance we can desire : He has given his Son to save us, and his Holy Spirit to direct and guide us ; we have it in our Power to grow better, if we will ; and if we will not, he will certainly punish us : If this will not rouse us to the Christian Life, what will ? — God Almighty has done his Part ; and he will not save us, whether we will, or no.

The Ignorance of great Numbers of People in matters of Religion, is very surprizing. As the Condition of many is wretched and miserable in the present Life, this among other powerful Considerations should forcibly oblige them to secure a Portion in the Kingdom of Heaven, which will make them ample Amends for all the Hardships of this mortal Life. Though they endure Poverty and Distress here, yet it is in their Power to be rich in Faith, and Heirs of a glorious Inheritance in the World to come. But it is a lamentable Case for them to be poor and miserable in this present

sent Life, and to have no well-grounded Hopes of Happiness hereafter ; which will be their wretched State, if they refuse instruction, despise advice, and hate to be reformed ; if they live, as if there was no God, no Heaven, no Hell, no Resurrection, no Judgment to come. —— Amazing ! an eternal Crown offered, in the Place of Poverty and Distress ; Pleasures eternal, and Happiness without end, yet despised, neglected, and contemned ! With respect to that Part of the Poor, who are good and well-disposed Christians, of whom I hope there is a considerable Number, if these would by gentle Means, endeavour, by Reading and Advice, to draw their thoughtless Neighbours to a Love of Virtue and Religion ; it would be a glorious Work*. As to Pastors, Masters, and Parents, I would advise them in the Words of the Prophet, *Ezek. 33. 8.* “ When I say unto the Wicked, O wicked Man, thou shalt surely die ; if thou doest not speak to warn the Wicked from his ways, that wicked Man shall die in his Iniquity, but his Blood will I require at thine Hand.”

With regard to the Decrees of God, which the Learned have made much noise about ; this only is certain : That no good Man will be unrewarded ; and no wicked Man unpunished.

Christian Readers ! I have put a few Hints together for your Use and Benefit : I have been as brief as I could, that it may come cheap to you : if you see Truth in what I have wrote, and desire further Information, I would advise you to read Dr. Clark’s Scripture Doctrine of the Trinity, a Book founded upon twelve hundred and fifty Texts of the New Testament ; a Book that has never been answered, nor I think ever can.

The lower House of Convocation, indeed, would have answered it, by pulling its Author in pieces ; but thank God, they had it not in their Power. But I would recommend the *Appeal* † as cheaper than Dr. Clark’s Book, and more level to your Capacities. Endeavour to gain an impartial Love of Truth : And beware that ye take not Absurdities and Contradictions for Mysteries : Mystery I know you are very fond of, it is a dark Thing with you : But God does not require us to believe what we cannot Understand. He

* But exhort one another daily, while it is called to day, lest any of you be hardened through the Deceitfulness of Sin. *Heb. 3. 13.*

† Appeal to the common Sense of all Christian People, a Pamphlet printed for Millar. It is written by a learned Divine of the established Church.

requires us to believe that he IS ; and that he is a Rewarder of them that diligently Seek him. —— He also requires us to believe in his Son Jesus Christ whom he has Sent to save us ; and in his Holy-Spirit, whom he has sent to sanctify us : Not to seek into the Manner how they proceeded from him ; we are ignorant of the Manner of almost every Thing that exists ; neither is the Knowledge of it necessary. —— You that are so fond of Mystery, why do not you throw up your Reason and the Bible, and turn Papists ? There you will find Mystery and Miracle enough : There you may buy Grace by the Pennyworths ; Sin on without Fear of Damnation, and go to Heaven for a Piece of Money. There you may eat your Saviour at a Mouthful, secure him all to yourself ; and yet thousands shall eat him at the same Time as well as yourself : What Sinner would not be a Papist ?

Upon the Whole, if the Bible be true ; if the Gospel of Christ our Saviour be true ; then the Doctrine I contend for, is true ; for it is found there. —— If there is any thing of Importance in Religion, it is the Belief and Worship of God the Father Almighty through Christ. — If there is any thing of eternal Moment, it is the Living in Obedience to the Commands of this supreme God and Father of all. —— If it be wise to consult our own Happiness ; If Eternity be of more Importance than Time ; If the Favour of God be better than the Friendship of Men ; If Love and Charity be better than Zeal and Fury in a bad cause : If it be wise to employ our Thoughts and Time about Things of the utmost Importance, and in search of the greatest Truth ? then is true Christian Religion our truest Wisdom. Therefore let us endeavour to attain to a manly, rational, and true Religion, such as God has set before us in his holy Word, having Reason, the Candle of the Lord to light us to understand it. —— For this amazing Privilege, and for our Being and well Being, and for all we hope for, let us offer up to that Supreme, Infinite, and Glorious Being, the one God and Father of the Universe, all Thanksgiving, Honour, and Praise through Jesus Christ our Saviour for ever and ever. Amen.

If you Believe these Things, *Live* as if you did believe them.

Having mentioned Athanasius so often, I am willing you should know his true Character, by a learned Bishop, Dr. Clayton.

Athanasius was a young, forward, petulant Deacon in the Church of Alexandria, of an ambitious Spirit, with a Talent fitted for Disputation. And as he could have no Hopes

Hopes of getting into that Bishoprick, unless he could drive *Arius* out of *Alexandria*, who was the principal Presbyter in that Church, next the Bishop; this he effected, by fomenting a Dispute about the Trinity, between *Arius* and the Bishop; on which Account, having got *Arius* excommunicated, he had him then banished. This done, and the old Bishop *Alexander* dying, *Athanasius*, though then only about 27 or 28 Years of Age, by the Assistance of a Set of murdering *Ascetics*, forced himself at once into that high Arch-bishoprick, without ever passing through any of the intermediate Degrees. And having gotten himself illegally consecrated, contrary to all the Rules and Canons of the Church, he prevailed on the Emperor *Constantine the Great*, to confirm him therein, by the Power of Bribes, that were given to one of the Emperor's Favourites. And no sooner was he thoroughly established in it, than he began to show the Audacity and Violence of his Disposition; not sparing even *Constantine* himself, but flew in the Emperor's Face. And, when *Constantine* was dead, treated his Son and Successor *Constantius*, with more Contempt and Insolence, than could have been borne from an Equal. And when he was dispossessed of his Bishoprick for other Irregularities, by a numerous Council of Bishops, regularly summoned and assembled, he forced his way into that See again, more than once or twice, over the murdered Bodies of his Antagonists; and waded into his Cathedral, through Seas of Blood. — But it may be asked, Why should all this recommend him to the See of Rome? The Answer is, Because this was all done by the Connivance, and with the Concurrence of that See: *Athanasius*, while he treated all the Rest of Mankind, and his own Royal Master, with the utmost Insolence, having paid a servile Court to the Papal Chair. — Insomuch that in the Book of the Canon Law, the first Precedent that is, or can be produced, in support of the Papal Supremacy, is this Instance of the servile Submission that was paid by *Athanasius* to Pope *Julius*. And therefore, I should apprehend, that all *Protestants*, who have renounced the Supremacy of the Pope, and the Independency of the Church upon the State, ought to be for obliterating the Name of *Athanasius* out of their Liturgy, into which it was probably inserted only with a view of recommending his political Principles, under the shelter and influence of his religious Doctrine.

Such was SAINT *Athanasius*!

Some QUERIES.

1st. What does the Church worship? Or, in other Words — The Church in her first Article, Athanasian Creed,

Creed, &c. having made the one Supreme God, a Composition of Father, Son, and Holy Ghost: Query, When we pray to God the Father Almighty, through Jesus Christ, what does the Church mean, by the Words God and Christ? —

2d. Whether we, the lower Class of Christians, have not as good a Right to enquire into the Sense of Scripture and the Explication of any Doctrine, as the High and Learned? —

3d. Whereas the Holy Scriptures were the Rule of Faith and Manners to Christians for the first three hundred Years after Christ: Whether it be not safer and better to follow them now, than to follow human Inventions? —

4th. Whether the Affirming that three individual intelligent Agents, are but one individual intelligent Agent †, be not a Contradiction in Terms? —

5th. Whether the Orthodox, by making Christ, sometimes the supreme God, or equal to him, or a Part of him, or a mere Man, just as it serves their Turn; be not true Hocus-Pocus in Divinity; or something worse? —

6th. Whether the Founding the Christian Religion upon human Authority, does not nearly resemble the guilt of the Scribes and Pharisees, whom our Saviour severely rebuked for teaching for Doctrines the Commandments of Men? —

7th. Whether it be not mocking of God, to pray for the Conversion of Jews, Turks, &c. When the Church requires the Belief of Doctrines directly contrary to Scripture-Reason and common Sense, and which Doctrines are one grand Obstacle to their Conversion? —

8th. Whether, if Christ be the Supreme, or equal to the supreme God, or a mere Man; He can be the Mediator and Intercessor of the World? —

9th.

* We have a Right to demand an Answer to this first Query. And let it be answered either Way, we should unite in requiring Redress. We the lower Class of Christians may be justly looked upon as the Defence of the Nation; and as the Governors of our Church have refused to reform; let us apply to the King and Parliament: we have a Right to be heard in all Things reasonable, but more especially in a Matter of Truth, and of eternal Moment. But if we should be refused, we have it still in our own Power to pluck down this Popish Idol the Athanasian Creed, by shewing our Contempt of it, by going out of the Church when it is read.

† Dr. Waterland.

9th. Whether the Church of Rome has not as good Proof of her Doctrine of Transubstantiation*, as the Church of England has that Christ is the supreme God? Our Saviour says, Take eat, this is my Body; that is, a Bit of Bread is the Body of Christ. And Christ says, He that hath seen me, hath seen the Father; that is, The Body of Christ is the Father Almighty, according to the Defenders of our Church Doctrine.

10th. Whether the Use of absurd, and unintelligible Terms, be honouring God, and doing Service to Religion?

11th. Whether the Litany-worship of three Persons and one God, be not at least to worship God under a false Character, or a too near Approach to the Crime of Idolatry, as such Being exists in the Universe?

12th. Whether those learned Gentlemen, that subscribe to Articles they do not believe: and damn all that differ from them, be not more fond of Bread and Fish, than Truth and real Religion?

13th. Whether the Athanasian Creed can possibly be thought a Christian Preparation for the Sacrament of the Lord's Supper?

14th. Whereas there are in the New Testament only, above five hundred plain Texts that prove that God the Father is the only supreme God of the Universe; and whereas there are a few Texts brought in order to support the Church Doctrine of this Trinity. Query, Whether the five hundred Texts ought to be set aside, and five or six doubtful ones allowed to determine the Point?

15th. Whether those that represent the Deity under the Figure of a Triangle, be not guilty of the breach of the second Commandment? — As Doctor Bennet, &c. &c.

16th. When our Pastors in the Pulpit are preaching upon the Unity, or any of the Attributes of God: Whether they ought not to tell us, what they mean by the Word God: and if by the Word God they mean the Trinity: whether they are not advancing a Doctrine that has a natural Tendency to rob God Almighty of his Supremacy? And also whether we have not reason to complain for being imposed upon in a Point of the highest Importance?

17th. Where is the Holy-Ghost† directly called God or Lord in the Bible? And where is he invocated, or so much as a single Petition put up to him? — 18th.

* Transubstantiation is certainly very absurd. — But yet God can make Bread Flesh: but he cannot make Three One, and One Three, because it is a Contradiction.

† That the Holy-Ghost is inferior to both Father and Son it is plain; because he is sent by Both.

18th. Where do the Scriptures say any thing of the Substance or Essence of God? And where do they affirm the Father and Son to be co-essential, co-equal, co-eternal and Consubstantial?

19th. If none can be saved but those that believe the Athanasian Doctrine of the Trinity: Query, What is become of St. Peter, St. John, and St. Paul, and all Christians for the first three hundred Years after Christ, for it is certain from their Writings they knew nothing of this Doctrine?

20th. Our Blessed Saviour has told us, that He came into the World to speak the Truth; and to teach us the Will of his Father who is in Heaven; if so, Query, How came he not to tell us that the three Persons are the one God, and to be worshipped as the one God? nor suffer his Disciples to inform us of it? — What! He that laid down his Life to save us, and yet suffer us to perish eternally, Amazing!

A plain Answer to the above Query is particularly desired.

21st. Because the Father, Son, and Holy-Ghost are sometimes mentioned together, as concerned in bringing about the Salvation of Men; therefore the Athanasians will have it, that the Three Persons are the one God. Query, Whether, by the same Way of Arguing, God may not be proved to be nine Persons? viz. Rev. 1. 4. *Grace be to you and Peace from him which is, and which was, and which is to come: and from the seven Spirits which are before his Throne; and from Jesus Christ who is the faithful Witness.* — Then if the Father, Christ, and the seven Spirits be equally Divine; the Worship will run thus: O holy, blessed, and glorious Ninety! nine Persons and one God, have Mercy upon us, &c. — This Worship may be proved* as plain from the New Testament; As O holy, blessed and glorious Trinity, three Persons and one God, &c.

22d. What is Christian Religion?

23d. Whether it be not better to put a Stop to what is called Propagating the Gospel in foreign Parts, till such time as the Reformers return to Gospel-Worship?

24th. Whether it be not the Duty of UNITARIANS to apply to King and Parliament to get the Liturgy altered according to the New Testament; and if that cannot be obtained, then, whether they have not a Right to set up a Church of their own, on gospel Principles?

May the One Supreme God and Father of all, give a Blessing to ~~the~~ and all other sincere Attempts to restore his true spiritual Worship, as expressly established by Christ and his Apostles!

* See Defence of an Appeal, &c. page 416.

